

# Ukrainian Catholic Youth Organization **Youth**

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**ХРИСТОС ВОСКРЕС!**



## ЮНАЦТВО

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## An Easter Thought

Although the Lenten season may seem long at first, it is over before we realize it and the most joyous holiday of the year, Easter, is with us again. It is almost as if we are given a new lease on life, to start anew and avoid all the mistakes which we did in the past. It makes us realize how wonderful God really is to us.

Just as spring is a time of awakening when the world seems to be turning a new leaf and giving new hopes for people the world over, so Easter is a time of spiritual hope and awareness of how much we have to be thankful for. Easter reminds us of the Glorious Resurrection, one of the most important events in the history of humanity because it marked the fact that Heaven was now open to all who deserved it. What was foretold by the prophets had come to pass. Christ was crucified because of His love for us, but on the third day He arose from the dead and ascended into Heaven. There was no longer any doubt about His Divinity and people rejoiced and thanked God for His Benevolence. The Apostles, fired with renewed zeal and enthusiasm, set forth with determination and courage to spread the word of God throughout the world. They suffered extreme hardships and ridicule but their faith was so strong that even death did not stop them. They gave all they could for the love of God.

At this all-important time of the year, let us try to instill into our lives something of the faith and fortitude of the apostles. Let us become more fully aware of our own purpose in life, and try to encourage and guide other people along the right path. By so doing, we will become true Christophers and will make our own salvation more probable.

Youth is a very important time in our lives because the habits and ideas which we develop now will stay with us through our whole life. Even though we all have to study or work hard at some job in order to achieve material benefits, let us not forget that our spiritual welfare is most important and should occupy a high place in our thoughts and actions.

What will it profit us to gain temporary treasures on earth if, by so doing, we lose our immortal souls?

EDITOR.

# ХРИСТОС ВОСКРЕС!

Коли б Символ Віри кінчився на словах “і був розпятий при Понтії Пилаті” — по всі часи людство носило б у своєму серці глибоку вдячність за героїство Того, що прийшов нас рятувати, а рятуючи нас, самий загинув. Однак Його наука була б тоді даремною, наша віра не мала б основи, а наше майбутнє було б понурим та без надії. Людство залишилось би далі в темноті і неволі. Обітниці дані першим родичам в раю не були б сповнилися, бо “поховано” Того, на котрого очі всіх були звернені.

Коли однак проказуємо Символ Віри, то навіть не маємо часу задержатися над таким припущенням, бо такі в тому самому реченні продовжується історія Христової словами повними заохоти і надії “і воскрес третього дня як була написано”.

Христос прийшов на землю, щоб принести нам нову науку, знищити смерть і пекло та відкрити нам утрачене небо. Своєю смертю Він знищив смерть, а своїм воскресенням показав, що остаточна перемога таки за Ним. З Ним переможуть також і ті, що будуть вірити в Нього. “І всі, що увіряють у Нього будуть мати життя вічне”. Христове воскресення — це триумф правди, це надія життя і заповість нашого воскресення. Тому мільйони, задивлені у цей образ, надихнені надією невмирущого життя, ідуть за Христом охотно, служать Йому вірно, посвячують для Нього свою молодість та навіть віддають своє життя.

Молодість не хоче знати смерті, бо хоче жити та рветься до життя. Хоче життя, яке не скінчиться, у якому сонце не згасне і якого щастя не притемнить ніяка хмара. Яка ж радість для мене, коли подумаю, що я буду жити вічно, що я безсмертний, бо Христове Воскресення є моїм воскресенням.

Часто і для многих страшним є не те, що мусять умерти, але те, що не можуть умерти. Вони бажали б після змарнованого життя піти в забуття так, щоб і сліду по них не залишилося. Їх руки порожні, сумління обтяжені, для них всі нагоди утрачені і вони з жахом ідуть на зустріч вічному життю.

Життя мені дане не для того, щоб лякатися та ховатися перед ним, а на те, щоб ним тішитися і бути на віки щасливим. Коли буду йти за покликом Божої волі та золотими буквами добрих діл писати книгу свого життя, якщо ціле життя буду носити білий одяг ласки освячаючої, то хоч знайдуся в обличчі смерті, яка й забере мене з цієї землі, то не злякаюсь, бо перенесе мене до вічного життя.

Коли гляджу на постать Воскресшого Христа, хоч живу серед того, що проминає, не можу забути про те, що ніколи не промине. Не можу вбити життя в своїй душі та знищити Його отруєну тріаху. Навіть на хвилину не може згаснути у моєму серці надія, бо ж вона оперта на Христі.

Українська молоде! Піднеси свій зір на радісний вид Христа. Це твій учитель, твоя дорога і твоє життя. Слухай Його науки, ступай Його дорогою, а тоді знайдеш у Ньому життя.

о. В. ШЕВЧУК, ЧСВВ.  
Духовний Асистент УКЮ.

## A Wish That Came True

May I never stop thanking God and showing Him my gratefulness for being a Ukrainian Catholic. I didn't realize what value it held until I came here to spend a very short time amongst our kind, talented, respectful, hardworking people.

How many times have I wished that my family joined me at High Mass when the Choir, too beautiful to describe, would lift me slowly closer to God. I'm sure that several tears of joy and gratefulness are shed by parishioners who belong to such an extraordinary Parish with all its competent organizations.

Perhaps those who have lived here watching the Parish grow feel in their hearts more joy and repeat endless Thankgivings to God each day for making a dream come true. To a passing stranger such as I, my heart cannot put into words the gratefulness it holds for having a short opportunity to live here, a period that seems like a fortnite.

Watching the enthusiastic youth trying to keep the Youth Club alive and interesting as possible appears to be quite a struggle, but with watchful eyes from above and a

patient but inspiring Shepherd of these lambs the candle burns on.

Many communities are starving for interested and capable members who are able to hold and cherish our traditions. It is so easy to become discouraged and lose hope when we are striving for something that is good. But, surprizingly, someone always manages to keep the candle burning until more help is sent by God. He is the One who always watches and protects in times of emergency.

Dear Youth, keep together, respect one another, avoid selfish pride, and marry your own. Do not regret a single moment of all the time you have sacrificed for your church and Ukrainian Catholic Youth. Have faith in your fervent sincere prayers, and God will not let you down. Drive away discouragement with hope, and achieve inner peace by learning to do what God wants us to do. Above all resign yourself to God's Will and perfect peace and contentment will be yours.

A Passing Stranger.



## A Distinguished Canadian

Some time ago, all Ukrainian Canadians felt a warm glow of pride in their hearts when it was announced that one of their ancestry, William M. Wall, had been appointed to the exalted position of Senator in the Canadian Senate. At 45, the Hon. Senator William M. Wall is one of the youngest members of this distinguished body of our parliamentary system. Best wishes and fervent prayers go out to Senator Wall from all Ukrainian Canadians in the hope that he will be able to continue his brilliant career and hold his place as a truly great Canadian. Of all Ukrainian Canadians, there is no one whom we can think of as being more deserving of the honor bestowed upon him. His career and appointment serve as an inspiration to all of us, and encourage us to follow in his footsteps.

It will give us a clearer understanding of why Senator W. M. Wall received his appointment if we go into a short biographical sketch of his life to date. He was born in Ethelbert, Manitoba on July 11, 1911. He married Luba Bozyk, daughter of the late Canon P. Bozyk of Winnipeg, and now has two sons. William Robert, age 23, is now completing his Master's Degree in Electrical Engineering at the University of Manitoba, and Donald R., age 20, is now in his third year of Architecture at the same University.

Senator Wall completed Grade 11 at Ethelbert High School and later



**The Hon. William M. Wall**

graduated from the University of Manitoba with a Bachelor of Arts degree at the age of 17. He then took teacher training in Winnipeg and taught for seven years in rural high schools as Principal. After this period he continued Post Graduate studies in Education completing the Bachelor of Education degree in 1937. His work was so exceptional that he also received a gold medal at this time, and then continued his studies until he received the Master of Education degree in 1939. Not being content with his intellectual achievement, Senator Wall continued further post graduate work towards the Degree of Doctor of Education at Yale (1952) and at Harvard

(1954-55). He completed all requirements but for the dissertation, which presents complications at the present time.

### **Professional Experience**

After seven years in the rural high Schools of Manitoba, Senator Wall joined the Winnipeg Public School Staff where he taught in the Junior High School for six years. In 1943 he was appointed Principal of the Lord Nelson School, a combined elementary and junior high school, where he served for 13 years. At the end of this time he was granted Sabbatical leave to proceed with his studies at Harvard. In addition to his public school teaching he lectured at the Faculty of Education, University of Manitoba for the Department of Education Summer School Course, and at Harvard University. Besides fostering his own intellectual growth, Senator Wall did not neglect taking an active membership in educational organization among which were the following:

Manitoba Educational Association, Manitoba Teachers' Society, American Association of School Administrators, National Society for the Study of Education, International Council for Exceptional Children, International Council for the Improvement of Reading Instructions, The Association for Supervision and Curricular Development, and others. In May, 1955 he was appointed Administrative Assistant to the Superintendent of Schools.

### **Public Services**

From what we have just read about Senator Wall's professional service it would seem that he wouldn't have any time left for other activities. However, undismay-

ed by the load of responsibilities which he already bore, Senator Wall has always taken an active role in public services. He was president of the Ukrainian Catholic Council of Canada for seven years and is now honorary life president of this Council. In addition, he is a former member of the executive of the Ukrainian Canadian Committee, and an active member of the Ukrainian Veterans' Association and Canadian Legion. He is a member of the Manitoba Liberal Progressive Association and a former vice-president of the North Winnipeg Liberal Association.

From the above brief sketch we can readily see why his appointment to the Canadian Senate was a worthy one, and one which will do credit both to Canada and to Ukrainian Canadians.

Senator Wall's maiden speech in the Senate confirms our belief that we, as Ukrainian Canadians, can be truly proud of having such a distinguished individual of our own ethnic group as our representative in Canada's Upper House of Government.

The following brief excerpt from the maiden speech of the Hon. Senator William M. Wall is worthy of our careful attention as it indicates his credo with regard to Canadian citizenship and pertinent Ukrainian problems.

"Public mention has been made of the fact that I happen to be the first Ukrainian Canadian to have been appointed to the Senate. Honourable senators will understand and will respect my feelings and my motives when I say that all Ukrainian Canadians were honoured by this governmental recognition which

they regard as a tribute to their contributions to Canadian nationhood.

"Honourable senators, you may have noticed that during the past two or three weeks the Ukrainian Canadians have been commemorating the 38th anniversary of Ukraine's declaration of national independence and the 37th anniversary of Ukraine's political unification. I am certain that honourable senators understand the motives which prompt those anniversary celebrations and the purposes expressed by the participant speakers. Quite simply, the Ukrainian Canadian expresses his well-founded belief that the Ukrainian people in their homelands are determined to become nationally independent in a truly democratic and Christian state. He expresses the conviction that his dynamic and freedom-loving people cannot remain forever a sacrificial victim on the altar of abstract or purely academic interpretations of liberty, justice and self-determination. He expresses his belief that the Ukrainians in their homelands continue to long for the practical realization of those human rights which totalitarian spokesmen profess to believe in and profess to implement.

"However, and this I must emphasize, the overshadowing and pervading theme at these gatherings is a rededication to the highest ideals of Canadian citizenship in the defence and strengthening of the democratic institutions of this country, so that Canada may remain a bastion of liberty and social justice. As a participant at some of these celebrations I felt that I should

explain to the honourable members of this house the essential nobility of these expressed aspirations and the high ideals of citizenship which purpose the organized activities of the overwhelming majority of our Ukrainian Canadian citizens.

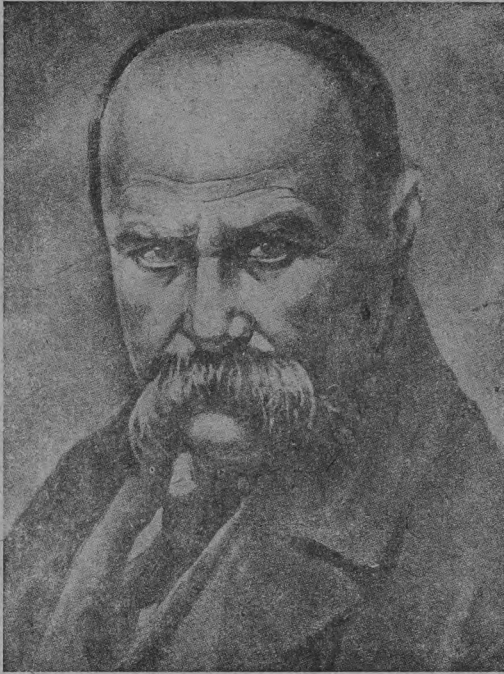
"In this context of democratic citizenship, honourable senators, I am prompted to stress the importance to Canadian unity of what has been termed the evolving philosophy of cultural pluralism. We believe, ever more strongly, in the possibility of unity within the framework of the existing diversity of ethno-religious groups. We have been witnesses of and participants in the democratic processes which have resulted in the successful integration of peoples through a policy of wise tolerance and accommodation to existing differences. We have learned that groups of people cannot be successfully integrated without the concurrent satisfaction of basic human needs. Among these we must give priority to mutual respect based on tolerance and security which comes from recognition and a feeling of belonging."

The YOUTH desires to express its congratulations to the Hon. Mr. Wall for his appointment and to wish him continued success in the important work which he is doing. His career serves as a true inspiration to all of us and is vital proof of what can be accomplished by a person who is not afraid of work, and who has the ability to succeed.

We will continue to follow his career with extreme interest and will look up to him as our friend, benefactor, and guardian.



# Taras Shevchenko, Poet of Ukraine



Every nationality has its store of famous people and the Ukrainians are no exception. Not only have we had remarkable political figures but we also had some distinguished individuals in the cultural field. Foremost among these is Taras Shevchenko, poet of Ukraine. Just as the Scots honor Robert Burns, so we honor Taras Shevchenko every year, especially during the month of March. During this time we put on displays, concerts, and have radio programs to honor the work of this great man.

We doubt if there is a Ukrainian

home which does not contain either a portrait or a collection of his poems. He is so dear to the Ukrainian nation because he himself underwent the same fate as the larger part of his fellow Ukrainians. He suffered under the bonds of serfdom, tasted the pangs of exile, and lived under a system of police supervision which still plagues our people in Ukraine. Because of all that he suffered and felt, the message which his poetry conveys is one for all humanity, for those who are suffering and downtrodden and for those who are the victims of injustice and oppression. He is also the repre-

sentative of a nation of forty million people who have long struggled for the freedom which is an inborn tendency in all human beings. What a sad fate it is that such a nation has to suffer under the tyrannous dictatorship of communist atheism and belligerence.

As the poetry of Shevchenko is made known to all the nations of the world he will be recognized as a man with a message for all. His work has stood the test of time and deserves wider recognition for its fearless appeal to right, truth and justice.

Taras Shevchenko was born on March 9, 1814, in a typical Ukrainian village on the bank of the Dneiper River. He was the third of six children and though his father tried to give him an education the opportunities were very few. Taras always remembered his parents with kindness but his association with them was far too short. When he was nine years old his mother died because of poverty and overwork on the master's lands. Having six children to look after, his father soon married a widow who had three children of her own. The marriage was a failure and the step-mother was often cruel to her husband's children, even begrudging them the food they ate. When he was twelve years of age, his father died and Taras was left to his own resources. His history from then on is first one of pathos, hardship, and then a measure of success when he aroused the interest of a group of artists who were responsible for buying his freedom from serfdom upon payment of 2500 silver rubles, and for enrolling him in the Imperial Academy of Arts as a student.

From then on he enjoyed a measure of success in both sketching and poetry.

On April 5, 1847, Shevchenko and some friends were arrested and sent to St. Petersburg for trial. On May 26, the verdict was passed that Shevchenko was to be sent as a private to the Orenburg Separate Corps for writing revolting and imprudent poetry. He would win freedom through honorable service and his writing was to be under strict supervision so he would produce no revolting or satirical works.

Shevchenko loathed army life and discipline and at times it was worse than serfdom. The filth and language of the soldiers who surrounded him was a constant source of shock. Furthermore, the restrictions upon writing and painting took away from him any inspirations he may have drawn from his environment. The only thing left was to dream of Ukraine and its sufferings and to pray for a better fate and future.

In 1848, he was attached as a sketcher to an expedition which was setting out to explore the east coast of the Sea of Aral. After a year and a half he returned to the city of Orenburg where he was allowed to wear civilian clothes and paint as many portraits as he wished. This interval was very brief and he was arrested the following year and placed in the guardhouse for several months because of his writing and sketching. Then he was again sent as a soldier to a remote outpost on the Caspian Sea where he was given strict order to avoid writing and painting. His friends finally secured a

pardon for Shevchenko and he again became a free man in 1857. From then on his life was one of upsets for Shevchenko continued to write what he felt in his heart and to stick up for the downtrodden in his poetry. His poetry forced him into exile for his own safety and it was during this time that some of Shevchenko's longing and soul-searching poems were written.

By the fall of 1860, the hardships which Shevchenko had undergone began to tell upon his health and he became steadily worse until the middle of January when his condition was so serious that he was confined to his bed for a few weeks. On February 26, 1861, his noble spirit passed away leaving his poetry to grace the earth in his absence.

Of his brief forty-seven years, he had been a serf for twenty-four, a free man for nine, a Russian soldier for ten and under police supervision for four.

In all, Shevchenko's life was one of tribulation and sorrow. "His muse is one of sadness but of firm belief in the ultimate triumph of the right and of human brotherhood and he saw the Ukrainian cause as part of this noble movement."

The above sketch is a very brief one and we urge all of our readers to do extra research and find out more about this great Ukrainian poet. We also urge you to read more of his poetry and to make others aware of what he had to say. If your community hasn't sponsored a radio program on the life and poetry of Shevchenko, why not plan to have one next

year. Shevchenko is a poet of whom we can be justifiably proud and he can compare with the best which other countries have to offer.

In conclusion, let us recall to mind the following poem written by Taras Shevchenko on October 19, 1860, when he felt that his health would not permit him to carrying out his dreams of marrying, having a family and living in a little home on the bank of the Dneiper in Ukraine. The translation is by Clarence A. Manning and is taken from the book "Selected Poems of Taras Shevchenko" by the same author. We strongly urge and recommend that our readers buy this book and become more aware of the life and writing of Ukraine's poet.

#### The Years of Youth Are Passed Away

The years of youth are passed  
away. . . .

A chilling blast has swept upon me  
From hope.

The winter's on its way.  
So sit alone in your cold home  
With no one there to hear your word,  
With no one to receive your thought,  
No one at all, no one at all!  
Sit there alone, until hope fools  
The fool himself and mocks him well  
And seals with frost his lonely eyes  
And scatters all his haughty  
thoughts,

Just as the snowflakes on the steppe  
Sit there alone in your poor home  
Wait not for spring, a holy fate!  
It never will appear again  
To deck your garden with its green  
Or to renew your faded hope.  
It will not come to set free thoughts  
Again at freedom. No, sit there  
And wait for not a thing at all.



## UKRAINIAN EASTER EGG CRAFT



(Photo by courtesy of Toronto Star Weekly)

As the above picture shows, the craft of painting Easter Eggs, is one in which the Ukrainians are unsurpassed by any other peoples. May this art to be with us through the ages.

## Ukrainian Catholics

By REV. M. SCHUDLO, C.S.S.R.

### UKRAINIAN BYZANTINE RITE

The Ukrainian Byzantine Rite is a form of the Byzantine Rite brought into Ukraine by the Greek and Bulgarian missionaries and monks after the conversion of Ukraine to the Christian faith accomplished by Saint Volodymyr the Great in 988. The Byzantine Rite, with the passing of time, was modified and adapted to the Ukrainian

circumstances, becoming Ukrainian.

In their missionary work they used the books translated by Saints Cyril and Methodius, brought from Bulgaria, of which the language was old Slavonic, easily understood by the people among whom they were spreading the Gospel of Christ.

As the Christian Faith spread, these liturgical books and the Byzantine Rite in general underwent

some variations and modifications proper to the peculiar local circumstances.

Time and again the Holy See has shown its everlasting approval of the Ukrainian Byzantine Rite, which is of equal validity with the Latin Rite.

Pope Clement VIII issued a special bull on the occasion of the Union of the Ukrainians with the Holy See to solemnize this memorable event in the Catholic Church's history. We quote: "We permit, we allow, we approve . . . all the Sacred rites and ceremonies used by the Ruthenian ("Ruthenian" is an ancient designation used by the Holy See to distinguish the Ukrainians from the Russians of Moscovia. In all quotations of the papal decrees we substitute it with the modern word: "Ukrainian") Bishops and Clergy in the divine offices, in celebration of Mass, administration of Sacraments and all other religious functions which were introduced by the Greek Fathers." These are the exact words of the bull **Magnus Dominus** issued in 1595.

Pope Pius XI states in his encyclical **Ecclesia Dei**: "The unified people should enjoy equal rights regardless of their race, language or rites."

Pope Benedict XIV clearly defined the position of all rites within the Catholic Church: "The Church of Jesus Christ is neither Latin, nor Greek, nor Slav, but simply Catholic; there isn't, and cannot be any difference between her children, because no matter what they be otherwise, whether Latins, Greeks, Slavs or any other nationality, all of them are equal around the table of the Holy See."

## UKRAINE AND EASTERN SCHISM

Saint Volodymyr the Great was very zealous in spreading Christianity among his people, launching the watchword of his activity: "I will consider as my personal enemy whosoever refuses to be baptized."

As a wise statesman he realized that if the new faith with its colorful ritual, splendid Church services, uplifting ceremonies could become firmly established, a rapid development of new literature and art would follow. Under his protection the Byzantine form of Christianity spread rapidly, extending its cultural influence to all the vast dominations of Volodymyr's State, because the great Prince gave up his warlike career and devoted himself to the government of his people. He established schools, introduced Ecclesiastical courts and built churches. He realized how successful was the new Christian teaching in overcoming the pagan coarseness of his subjects.

The successors of Saint Volodymyr continued his work of spreading Christianity among the Ukrainians. In 1037 Yaroslav the Wise built the beautiful Church of Saint Sophia in Kiev and placed Ukraine under the protection of the Mother of God.

In the 11th century the city of Kiev, because of its high level of culture, was recognized as one of the greatest in Europe. There were hundreds of Churches. One foreign visitor in 1072 calls it the rival of Constantinople and "jewel of Greece", so splendid were its public buildings with their wonderful sculptures, frescoes and mosaics.

The religious and national progress was not interrupted by such a terrible catastrophe as the rupture between Rome and Constantinople, generally known as the Eastern Schism. This occurred in 1054 due more to mutual misunderstandings than to dogmatic reasons. It was fostered to justify the mutual rivalry between the two main Churches of Christianity.

Some tendential Ukrainian historians, following Russian sources, do not hesitate to assert that Ukraine has always been Orthodox, i.e. separated from Rome. Their statement does not accord with historical truth. Mr. M. Hrushewsky and Mr. V. Doroshenko, notable historians, should know that Rome and Constantinople were at peace, when Ukraine was christianized. Ukraine was in union with the Holy See for 66 years before the fatal schism occurred.

Even after the schism broke the unity of Christ's Church, Ukraine continued to stay in union with Rome for a long time.

In fact, the emissaries of Pope Leo the IXth, menaced by the Greeks for excommunication of their Patriarch, Michael Caerularius, by a more impulsive than prudent Cardinal Humbert took refuge in Kiev, where they were graciously welcomed and safely accompanied through the Kievan state on their return to Rome.

In 1096 Pope Urban II established a special feast in honor of Saint Nicholas, whose venerable relics were transported from Myra to Bari in Italy. The Kievan Metropolitan Ephrem accepted this feast although the Greeks, already in disunion refused to do likewise. If Ukraine

were at variance with Rome, it would have done as the Greeks did.

In 1077, Iziaslav, prince of Kiev, through his son Yaropolk put his state under the protection of the Holy See and received from the Pope the title of Apostolic king and the royal crown.

After the death of the Kievan Metropolitan Hilarion, Ukrainians divided into two camps. One of them was favorable to the Patriarch, the other tried to maintain friendly relations with Rome. The union with Rome was frequently shaken by Greek Metropolitans, who tried to sever all relations of the Ukrainian Church with Rome. But even at that period there were some Kievan Metropolitans, who were united with Rome.

Klym Smolatych was a Ukrainian Metropolitan of Kiev, who was in union with the Holy See in 1147. In 1169 Andrew Boholubsky, the prince of Suzdal, invaded Kiev, destroyed it and ended its role in Ukrainian history for a century.

With the destruction of Kiev the religious and national life of Ukraine passed to Halich in Western Ukraine. The king of Halich, Daniel, accomplished again a reunion of the Ukrainian Church with Rome, conquering almost the whole of Ukraine and freeing it from the Tartars' occupation. In 1253 he was crowned king of the papal Legates.

Gregory Zamvlak, elected in 1415 metropolitan of Ukraine, Biełorus and Lithuania, was trying to bring his Church to unity with Rome, but did not succeed in his noble efforts.

The reunion of the Ukrainian Church met with success at the



Council in Florence in 1439, where Isidor, Cardinal and Metropolitan of Kiev, achieved reunion. Ukraine remained in union with Rome until 1517, when the Polish king, Alexander, admitted a Moscovite Metropolitan, who served all relations of the Ukrainian Church with the Holy See. At that time the Moscovite empire tried to substitute itself in place of Constantinople, which fell into the hands of the Turks. Moscow declared itself to be the **third Rome** and endeavoured to subjugate the Ukrainian Church and make it an instrument of its political aims for the domination of all Slavs.

The above excerpts from the "Ukrainian Catholics" were reprint-

ed with the kind permission of the author and publisher. One more excerpt will appear in next month's issue.

"Ukrainian Catholics", a handy pocket size book, contains such a wealth of pertinent information that we urge all of our readers to get a copy for themselves. It is a book which should appear in every Ukrainian home. Copies are only fifty cents each and may be obtained by mailing the required sum to:

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Father Schudlo's latest booklet, "Eastern Rite Catholics" which sells for only 10 cents is another "must" for your collection.

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## For Girls Only

Tom, Bill and George had just completed their battle with the pins at their weekly Monday night bowling league get-together, and were now comfortably entrenched at the Corner Beanery consuming their regular hamburger and coke repast.

After a few bites, Bill looked at his pals quizzically and asked, "What did you fellows think of that article in last month's YOUTH entitled 'For Boys Only'? I certainly didn't find it very complimentary."

"All I can say," replied George, "is that I could find a lot more things to criticize about girls than they could about boys."

"Why don't we do the same as they did, and make a list of the

things we like and dislike about girls," suggested Tom.

"Sure thing," stated George. Then he added, "As far as I'm concerned, I'm through with girls for a long while. They're just plain gold-diggers."

"What made you take such an about-face?" asked Tom. "As long as I can remember, you've always been a ladies' man."

"Not since last Tuesday," he answered emphatically. Then, seeing that the others were looking at him in wonder, he continued. "Well, it was this way. There was this pretty girl I wanted to take out for a long time. When she agreed to have a date with me, I really saved my money and even got

dad's car for the occasion. We went out for Chinese food and then dancing. It was an expensive but wonderful evening. Of course, I didn't have any trouble getting a second date. This time we took the bus to the movies and had a light snack. Gosh, you'd think she was another girl the way she acted, so aloof and indifferent. Every time I asked her for another date, she just gave me some feeble excuse about being busy."

"No wonder you feel as you do," said Bill sympathetically. "I've had the same experience quite often myself. It seems that the more a fellow spends on a girl the better she likes it. As soon as his money is gone she drops him like a hot potato. Why can't girls realize that we aren't made of money."

"Aw, you fellows are too cynical," chimed Tom. "I know plenty of girls who don't care whether a fellow has much money to spend on a date. When I take a girl out on a date, I expect her to show interest in what I say. There's nothing which gets me so mad as taking a girl to a dance and then have her ignore me, even while I'm dancing with her. Often when I'm talking to such a girl, she's glancing around the room and smiling encouragingly to other fellows."

The boys remained silent for a while. Then Bill remarked thoughtfully, "In their discussion, the girls stated that boys often try to take liberties with them on dates. Do you think that is so?"

"If you ask me," stated George, "half the time they're just asking for it. They tease a fellow and then get sore if he plays along."

"If girls were more modest in their dress, maybe boys would act like gentlemen," stated Bill emphatically.

"They always criticize us about the clothes we wear," said Tom. "What about the sloppy outfits some of them wear when they put on jeans and leather jackets?"

"Another thing I can't stand about some girls is their smoking. It's all right for a man, but I think women are carrying things too far when they start doing it. Pretty soon they'll be smoking cigars and pipes," remarked George with a trace of disgust in his voice.

"I don't like to see girls smoking either," said Bill. "One of my pet peeves is the habit some girls have about keeping their dates waiting. It seems that many of them just start getting ready as soon as the boy calls on them."

"I don't know if you fellows have had the same experience as I have," stated George. "After I've dated some girls about three or four times, they get the impression that we're going steady and get the marriage gleam in their eyes and start talking about the kind of home they'd like to have, and other things like that. It sure is embarrassing."

"I know just what you mean," answered Tom. "I've had that happen once or twice also. 'Have any of you fellows ever taken out a girl who insisted on talking about other dates she's had. It sure makes me disgusted. If we're having a sandwich she talks about the wonderful steak she had with someone else. If I take her to a U.C.Y. dance, she raves about the time she went to a dine and dance place where

they served cocktails. If we're riding a bus, she talks about the brand new car another admirer of hers has. I don't like playing second fiddle to anyone else."

Bill, who had been doing very little talking so far, spoke up. "Isn't there anything nice we can say about girls? All we've done is criticize them so far."

"I guess we have been a bit rough on them," admitted George. Then he added, "of course, everything we've said is true, isn't it? Say Bill, why don't you tell us what your idea of a dream girl is?"

Bill blushed a deep red and began, "Well, I would like her to be pleasant in appearance and manner. She should also try to be understanding and a good companion. Looks aren't the most important thing. Personality is the main thing as far as I'm concerned. I want something left after the beauty has faded. I'd also like her to be a good Catholic because religion is one of the most important things in life. Another characteristic I'd like her to have is the willingness to talk things over whenever differences arise."

"That's quite a large expectation," remarked George. "Do you think you'll ever find a girl to fill the bill?"

"A fellow can dream, can't he," answered Bill.

"I'll go along with Bill's ideas anytime," stated Tom. "However, there are a few minor faults, I'd rather she didn't have. I hate to be out with a girl who's always putting on lipstick or fixing her make-up in public, or who's always chewing gum so constantly that her jaws

are never idle. Then, too, I'd like her to be fairly intelligent so I can talk to her about my work or about some of the important things in life. There's nothing that annoys me so much as the vacant stare or the silly giggle."

"Aw, you guys are expecting too much," stated George cynically. "There are very few really good girls left today. If a fellow has a car and money, he can take his pick of anyone he pleases. All most girls want nowadays is a good time."

"You're just prejudiced," answered Tom. "I still maintain there are many decent girls to choose from."

The boys had long since finished their snack and were now sitting quietly, each absorbed in his own thoughts. Finally Tom glanced at his watch and exclaimed, "Gosh, fellows, I've got to hurry, I've got a date tonight."

"Me, too," stated Bill, getting up. "If I don't hurry, I'll be late."

"What about you, George?" asked Tom teasingly, "who are you taking out?"

"No one," answered George briefly, "I'm going to remain a confirmed bachelor."

"That's what you think," laughed Bill. "We know you better."

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WHO WILL BE NEXT ?



## Let's Chat

Since Easter is just around the corner, what better topic can we chat about than this great festive season. I really like Easter, don't you? There's something about this time of year which seems to offer the promise of better things to come, almost like the dawning of a new hope. All of nature seems to co-operate at this time, and when one considers earth's new mantle, the green grass, the budding trees, the azure sky and the bright sunlight, it makes him feel glad to be alive. Have you ever felt that way too?

All during the Lenten season there seems to be a feeling of expectancy, as if something great and wonderful is about to happen. Have you ever thought so? This feeling reaches its climax on Good Friday. The dimmed church, the solemn and enchanting services all bring home the fact that we are commemorating a truly important and far-reaching occasion. How peaceful it is to go to church at this time and kneel in prayer before the miniature tomb. One feels at peace with himself and with the whole world at this time, and prayer seems to come much easier than usual. One realizes how insignificant he is when compared to the rest of creation, and how good God has been to him by sending him a Redeemer. It also makes one shudder to think how mankind has abused God with his conceit, selfishness and irreverence. This thought makes one pray harder so that all of mankind will mend its ways and turn towards the Creator of all.

Holy Saturday also heightens this feeling of expectancy and, in addition to the time we spend in church, there is a great deal of expectancy in the home. As our mothers cook the traditional Easter courses, our mouths water and our stomachs complain at the mere thought of all the delicious food which we cannot even taste until another day has passed. We resolutely stick to our fasting and continue with the preparations. When everything is ready, including the paska, eggs, ham, sausage, cheese, and other delectables, it is tastefully arranged for the priest's blessing. After the evening service we go to bed early so as to rise with the sun next morning.

As we go to church early on Sunday morning, we feel expectant and happy inside. As we walk around the church three times in procession and join in the prayers and singing, the fresh morning air seems to alert every sense in our body and we feel as if we are part of something great and wonderful. After the priest intones, "Christ is Risen", we have a warm and tender feeling within our hearts, as if our love for God will never cease and that we will never do anything to offend Him by either word or deed. The climax comes when we go to receive Holy Communion, and it seems as if God's love permeates everything. The whole world seems to be a better place to live in. When we return home from church, we finally break our fast by sampling all the blessed food, and we get the feeling that the lenten season wasn't really as long



or as hard as it first seemed to be.

How many of you feel this about Easter? Don't you think it's a wonderful time of the year?

Coming back to a lighter mood, Easter always reminds me of my early childhood, when I was about seven or eight years old. Do you know what we boys used to do right after dinner on Sunday morning? Well, first of all we dashed back to church and started ringing the bells to let the whole world know that Easter had arrived. Different groups of boys used to do that so the bells kept ringing unceasingly for hours and were heard by almost everyone for miles around. Don't the bells sound cheerful on Easter? They seem different somehow, don't they. In our town the church had two bells, one large and one small, and the sound which pealed forth from them was so melodious that we could listen for hours.

After the groups of fellows I was with got tired of pulling the bell ropes, we relinquished them to an-

other group and set off for new adventures. Do you know what we used to do then? We'd go tramping through the fields, for miles, in a carefree manner, enjoying what nature had to offer. Sometimes we'd even try to drown a few gophers, just to do something different.

As we grow older and think back upon our earlier years, we often realize how foolish some of the things which we did were, but our childhood memories linger on, haunting us and reminding us of the carefree days which we used to have. As we grow to maturity and accept our responsibilities, then the early memories often help to relieve the strain of our modern everyday activities. Do you ever think back to earlier years of your life and find some consolation in them? This helps sometime, doesn't it.

Well, I suppose we've rambled just about enough for this chat, don't you? Say, have you written your letter to the YOUTH, yet?



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